HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

VOL. 3. NO. 43. CONCORD, N. H. SATURDAY, DECEMBER 23, 1837. WHOLE NO. 121.

HERALD OF FREEDOM.
Office, Low's Block, opposite the Post Office.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE N. H. ANTI-SLAVERY SOCIETY.

JOSEPH HORACE KIMBALL, Editor.

CHASE & CROSBY, Printers.

ANTI-SLAVERY.

From the Emancipator.

The American Board and Slavery.

Sometime since a correspondence passed between some of the students at Oberlin and the A. B. C. F. Missions, in relation to certain persons, purchased, as was supposed and as subsequently appeared, by the funds, and retained by the missionaries of the board as slaves, at some of the stations among the south western Indians. As the part which the students took in this matter has subjected them, in certain quarters, to inuendo and blame, and as some incorrect impressions in regard to the real facts in the case, have gone abroad, it affords us much pleasure to be able to lay the correspondence itself before the public. Our readers will see from it, 1. What part the students at Oberlin took in the matter, and in what spirit they acted. 2. How it came about that the board gave freedom to those of its slaves, that had not, at the time, worked it out. 3. What the precise position is, which the board now occupy in relation to the great question of slavery.

The correspondence has been forwarded to us by Mr. C. Stewart Renshaw, in accordance with our request, accompanied with a letter detailing its history, of which the following is an extract.

HISTORY OF THE CORRESPONDENCE.

MACEDON, Wayne Co., New York, April 18th, 1837.

My Dear Brother Phelps,—Sometime in the fall of 1836, several students of Marietta college came to Oberlin. They stated that at the Choctaw mission station, a slave was held by the A. B. C. F. M. Before this became generally known, David S. Ingraham, a member of the collegiate department, addressed a letter to the secretary of the board to ascertain facts. The answer to this from Rev. Wm. J. Armstrong was read at the monthly concert. It produced much painful emotion. We were amazed and deeply grieved that the A. B. C. F. M. not only purchased and held slaves, but justified the deed! A committee of five was appointed by the concert to ascertain the facts, correspond on the subject, &c. Of this committee professor E. P. Ingersoll was chairman, and myself secretary.

The desire of the committee was, without blowing a trumpet, or in anywise injuring the board, to induce them to cease from oppression. They were aware that many, probably most of the board were ignorant of the facts. They therefore resolved to address a letter of remonstrance to the secretaries, and receive from them the decision of the prudential committee, before they took further steps in the premises. The result was the communication and the reply I herewith transmit.

Whilst this correspondence was taking place, a letter was received from a young man who had been for several months a student at Oberlin—and who, by the way, left his father's house in Kentucky, rather than be served, and called 'young master' by 50 or 60 slaves—dated Marietta, Feb. 22, 1836. The following is an extract from it.

'I have been to brother Bardwell, and young Kingsbury both, about the slavery matter. Their stories are the same, and conclusive.

'They say they know of one slave only.—He was bought with the money of the A. B. C. F. M.—that he is to be free when his *apprenticeship* is up—that he was not only willing, but desirous that they should buy him. They tell the same smooth tale that your good brother Armstrong tells.

Your affectionate brother,
J. W. DAVIS.'

About the same time I had an opportunity of conversing with our dear brother James Bradley, who was himself a slave in the neighborhood of the mission station. He informed me that he knew another who had yet four years to toil as a slave of the A. B. C. F. M. (at a Cherokee station I think.) He said he often spoke of his liberty, worked from morning to night, adding in his own quaint style, '*the missionaries love to have their work done well.*'

On the receipt of secretary Armstrong's letter, the committee, supposing that at present nothing more could be done, requested to be, and were discharged.

I presume these facts are the basis for all the 'statements' that 'were made by a member of the Oberlin seminary,' concerning the slaveholding of the A. B. C. F. M. Of their verity you can judge.

My brother, of these two things I am fully persuaded. 1st. That God will never accept robbery for burnt offering. 2nd. That the foreign mission societies of our land can never fully enjoy the blessing of God upon their labors, until, in unwavering reliance on Him, unawed by fear, and unbiased by prejudice, they declare themselves, fully and firmly, upon all the great questions of morals. Your affectionate brother

with the enslaved,
C. STEWART RENSHAW.

THE CORRESPONDENCE—LETTER OF D. S. INGRAHAM.

OBERLIN, Dec. 18th, 1835.

Rev. and Dear Sir,—The only apology I have for this intrusion upon your time, is the desire for truth. This being my plea, I hope you will not 'turn me away empty.'

It is now about four years since I commenced study for the purpose of preparing myself for the missionary field. During this time, my eye has been upon the mark, and my great desire has been to be prepared, by cultivation of intellect and heart, in the shortest possible time, to enter upon the great and delightful work of pointing the poor heathen to Christ, the sinner's friend. I have ever watched the movements of your society with deep and prayerful interest.—When anything adverse has occurred, I have sympathized, and when prosperity has attended its labors, I have rejoiced—thanked God and taken courage. I hope in God that my anxiety will never decrease on this subject, till the dying command of our blessed Redeemer is fulfilled; or till it is said of me, 'give account of thy stewardship.'

Having made these preliminary remarks, I now make the inquiry which led me to address you on this occasion. I have been told there is at the Chocktaw station a *slave*, who has been purchased with the money of the F. M. Society. Is this a fact or not? If not, has Mr. Kingsbury or any of the missionary families a slave, who is in the employ of the society.? If so, is it right? Can the society expect the blessing of God?

If you will answer these enquiries, you will greatly oblige and relieve

Your brother in Christ,
DAVID S. INGRAHAM.

P. S. I have written the above without the knowledge of any one but my room-mate, who has with myself determined to spend his life on heathen ground. D. S. I.

Rev. WM. S. ARMSTRONG,
Sec'ry A. B. C. F. M.

REPLY OF THE BOARD.

MISSIONARY ROOMS, BOSTON, Dec. 30th, 1835.

Mr. D. S. Ingraham, Oberlin.

Dear Sir,—Yours of Dec. 19th, has this morning come to hand. In reply to your inquiries, I have learned from brother Green, who has the special charge of the correspondence with the missions to the aborigines of our country, that slaves have been employed, at different times, as laborers at the missions of the A. B. C. F. M. within the jurisdiction of the slaveholding states. In some cases, they have been hired by the month or year, in other cases they have been purchased, of those who had a legal right to their services, and this has been done just as other necessary labor has been procured for the missions, with the funds of the board.

To give you a full view of the case, I ought to state further, that in no case have the labors of the servant been thus obtained, without his own full and free consent and choice, explicitly given. And further, that wherever a servant has been purchased, it has always been with a full and distinct understanding, that after serving a number of years, sufficient, upon a fair estimate, to purchase his freedom, he should be emancipated. This has been distinctly announced, both to master and servant, previous to the purchase—and it has been done in every case. In this manner, perhaps as many as eight or ten colored persons have served, with their own consent, for a limited time, at the stations of the board among the south western Indians, have been taught to read, and received religious instruction, have almost in every case become members of the church, and in due time have been set free.

Whether any are now employed at any of the missions of the A. B. C. F. M., Mr. Green is not able to say with certainty; if there are, it is in the manner and on the principles stated above.

And now, having given you the facts in the case, it is scarcely worth while for me to say any thing to your inquiries as to the propriety of this course. Judge of it for yourself. We believe if every slave in the land could be placed in the situation of those who have been employed at the mission stations of the A. B. C. F. M., both the philanthropist and the christian would have cause to give thanks to God for it.

Yours in christian bonds,
WM. J. ARMSTRONG,
Sec'ry A. B. C. F. M.

REMONSTRANCE OF THE COMMITTEE.

OBERLIN COL. INST. Loraine Co. Ohio, Feb. 7th, 1836.

To the Secretaries of the A. B. C. F. M.

Dear Brethren,—The letter of one of your number, Rev. Wm. J. Armstrong, in answer to one from a student of this institute, making some enquiries concerning the purchase and employment of slaves at the mission stations of the Am. Board, has been received. It was read at the last monthly concert, and produced a deep feeling of sorrow. Grief filled every heart when it was known that the A. B. C. F. M. purchased and held slaves! By a unanimous vote of the concert, which is one of our fullest meetings, a committee was appointed to enquire into the facts and circumstances more particularly, to correspond with the American Board, and report at the next concert. The committee having met, deemed it proper before other steps were taken to address you on the subject, stating their views, and ascertaining those of the board.

That you may know the interest we feel in all that affects the A. B. C. F. M., and our earnest prayer for the blessing of God upon its labors; permit us to state, that our constituents embrace a 'Foreign Miss. Fraternity' of 36 members, all pledged to the work of foreign missions—A 'Foreign Miss. Soc.,' organized for the express purpose of collecting information and facts in relation to the heathen world, embracing upwards of fifty members; many of whom look to the foreign field with intense interest as the scene of their future labors—A Home Miss. Soc. of 73 members, whose purview extends to the entire population of North America, aborigines as well as settlers. Besides these societies acting directly on the subject of foreign missions, there are two societies of enquiry, numbering together 110 members; also a ladies' society of more than 50 members, in each of which, foreign missions rank with the most important questions and occupy a large share of their time. The funds of several other benevolent societies for general purposes, not unfrequently find their way into the missionary treasury. One of our number has visited many of the stations of the Board in the Pacific ocean, and has testified to the happy influence of the missionary in turning the heathen from his idols, and at least two of this committee look to the 'abodes of darkness' as their probable future home. It is not then difficult to conceive that we feel a deep interest in the American Board.

It is because the cause of missions is inexpressibly dear to us, that we are constrained to address you upon the subject of your recent communication.

The motives of the 'Board' far be it from us to impugn. We remember that the names of Evarts, Cornelius and Wisner, to say nothing of others, still spared to the church, names above the breath of suspicion, must probably appear in some of the transactions of which we complain. But in their day, investigation and discussion and prayer, had not poured the rays of the noon day sun upon the system of slavery. What then may have been comparatively guiltless, will ere long become, if indeed it has not already become, a grievous sin.

The specific points in your communication to which we invite your prayerful notice, and which we believe involve much guilt, are

1st. *The practice of hiring slaves at the Mission Stations.*

We believe this to be wrong, because it sanctions the tenure by which the master holds the slave, a tenure we with horror repudiate as being opposed to every principle of natural justice, and the whole spirit of the gospel. In contracting for the services of a *third person*, the contractor does by the very contract admit the principle by which the other party holds the person whose services are contracted for. If it be for the services of a minor, the right to his services during nonage is admitted—if for the services of an apprentice, the right by which he is held as an apprentice—and if for the services of a slave, the right by which he is held as a slave. It matters not how the contractor may profess to regard this right, if he is seen to act on the same principles as those who acknowledge its sanctity, he is classed with them, and becomes partaker of their guilt.

Again—We believe hiring slaves to be wrong, because the slave receives no equivalent for his labor. The *master* is paid, not the *slave;* he may toil by the month and year, there is no pay day for him. As he goes to his work in the morning, and returns sad and exhausted in the evening, no joy fills his breast at the honest thought, 'I am working for myself.' No hope lightens his burden. He feels that his is unrequited toil, and the blessing of his full heart can never come upon those who exact it.

II. *Purchasing and holding slaves at the mission stations.*

The proposition, *slaveholding is sin*, has been so generally admitted at the north, as almost to have become trite. Its veriest apologists, until within a few months past, have justified it only on the grounds of 'dire necessity.' This plea cannot be urged by the Board. They did not inherit slaves; they were not donated to them, *they bought them*—bought them with money given to carry the gospel to the heathen—'purchased,' your letter says, 'of those who had a legal right to their services.' A 'legal right' it may be they had, for alas, our legislators have never had the fear of God before them when legislating for the oppressed—but a moral right! *never*. God has given to each individual man his own personal ownership. The rights this ownership secures to him, unconvicted of crime, he can never forfeit. Every inroad upon them is sacrilege, and all the spoils the plunder of the sanctuary.

In the sight of God, the men from whom the Board have purchased slaves, had no more right to them than to the bodies and services of as many angels. By the purchase, all *this* right is transferred to the A. B. C. F. M. *and no more.*

Again, brethren, let us turn your eyes to the influence of the A. B. C. F. M.—the noblest monument of the benevolence of the American church. *It holds slaves.* How must every slaveholder feel his conscience quieting and his fears quelling, as he raised his eyes to the moral elevation of the Am. Board, and says to himself, 'IT HOLDS SLAVES.' Thus the whole influence of the Board sustains the system of slavery—is one of its most potent armor bearers. Alas for Zion, when her choice ones, her heart-guards are thus guilty.

III. *Justifying this course.*

In the letter of Sec'y Armstrong, there are a number of circumstances mentioned as palliations and justifications of the course pursued by the Board. These we cannot regard as affecting the principle of slavery. It is not a question of treatment; treatment does not make the *man* a *slave*. It does not touch those rights of which we speak. *Holding*, whether kindly or unkindly, *holding*, takes from the man his all, and it is this that we abhor as tyranny in the extreme.

It is stated that 'in no case have the labors of a servant been thus obtained, without his own full and free consent and choice.' How can this affect the sinfulness of *buying slaves?* Such 'free consent' is only an election of the lesser of two evils. When the slave chose to remain in slavery, his freedom was not proffered him as the alternative, yet had it been, an election between slavery and freedom, without touching the principle, it would only prove how deeply slavery can degrade a man.

The next thing mentioned is that 'after serving a number of years, sufficient upon a fair estimate to purchase his freedom, he should be emancipated.'

So long as he should thus serve, he would be a *slave*, held under laws that recognized him as a 'chattel personal,' and that would, in the event of his running away, apprehend him and bring him back not as a *man*, but as a *thing*, *the property of the* A. B. C. F. M.—liable, upon seizure of the goods of the station, to be sold under the hammer of the sheriff. Such are the conditions and liabilities for a 'number of years' of every slave held by the A. B. C. F. M.

Again, Sec'y Armstrong says, 'they have been taught to read, and received religious instuction.' No thanks to slavery for it. Had they been freed, writing and other branches would have been added.

'They have in almost every case become members of the church.'

Our hearts were oppressed when we read this sentence. We rejoice that the poor slave is made an heir of life, but we did not expect to see the fact used in such connexion. In the thirteenth century a slave, by taking the laws of God upon him, became free. From the 7th century till this day, the Koran makes every slave free upon professing the Mohammedan religion. And yet in 1836, the A. B. C. F. M. offers as a palliation for purchasing and holding slaves, that they profess the christian religion!

It is then said that if there are any now held, 'it is in the manner, and on the principles stated above.'

If our information be correct, *there are one or more slaves now held* at the mission stations of the Board.

In conclusion, Sec'y Armstrong says, 'as to the propriety of this course, we believe if every slave in the land could be placed in the situation of those who have been employed at the mission stations of the A. B. C. F. M., both the philanthropist and the christian would have cause to give thanks to God for it.'

Greatly should we rejoice if every slaveholder were to his slaves as our missionary brethren have been to those of the Board. And greatly should we rejoice at the prospect or the termination of slavery even after the lapse of a 'number of years,' choosing this as an infinitely less evil than the present system. But we would not then cease to point the slaveholder to the 5th chapter of James, and to the 58th of Isaiah. Still would we 'plead the cause of the oppressed,' and of the laborer defrauded of his wages.' Slavery would still be *sin*, and those who supported it be guilty.

We have thus, brethren, stated at some length the objections to the course of the Am. Board on this subject.

We have done it with candor and christian frankness, because we believed our duty to God, to ourselves, to you and to the cause you advocate, demanded it.

We are exceedingly anxious to know what course the Board mean to pursue in the premises, and therefore request of you at as early a day as possible, answers to the following queries:

1st. Whether the slaves now held by the Board will be kept in slavery until they shall by their labor purchase themselves.

2nd. Whether the Board will continue the practice as heretofore of hiring or purchasing slaves to perform the labor of the stations among the south western Indians or elsewhere.

On behalf of the monthly concert of the Oberlin colony and institution. We remain,

Dear Brethren,
Yours in the gospel,
E. P. INGERSOLL, Chairman of Com.
C. STEWART RENSHAW, Sec. of Com.

REPLY OF THE BOARD.

MISSIONARY ROOMS, BOSTON, Feb. 26th, 1836.

Mr. E. P. Ingersoll, Oberlin.

Dear Sir,—Yours of the 7th instant was duly received. I embraced an early opportunity to lay it before the prudential committee of the A. B. C. F. M. and am now able to explain, more fully, the transactions to which it relates, and to give you the information you request.

The contracts referred to were few in number, and were all made in former years, by missionaries of the Board among the south western Indians, in order to obtain necessary laborers for the secular concerns of their stations. The engagement was to pay the holders of the slaves the estimated value of their services; and was in each case, as the committee understand, in compliance with the earnest desires of the slave, previously ascertained, to labor for the mission at a stipulated price until the wages should amount to the sum paid for the ransom; and upon the full understanding and agreement, that at the expiration of the time, he or she should be released from all servitude to any person whomsoever.

These contracts have all been completed, except in two or three cases, where it is not known to the committee that the term of service has expired.

As, however, it has appeared to the committee, that in consequence of these transactions, the Board, or its missionaries, have been regarded by some of the friends of missions as holding slaves, the missionaries among the south western Indians have been instructed to enter into no more such contracts, and that if there be at any of the stations, persons who have not yet completed the term of service specified in such contracts, all claim to their further services should be relinquished.

With the exception above mentioned, the missionaries are left to their own discretion as to the manner of obtaining the occasional aid demanded by the secular affairs of their respective stations.

Very respectfully yours, &c.
WM. J. ARMSTRONG, Sec'y. &c.

Thus far the Oberlin correspondence.—The "statements" made at the meeting of the agents of the Anti-Slavery Society, in this city, in November last, were substantially in accordance with the facts as here detailed. Upon the basis, we presume, of these statements, the Rev. James T. Woodbury, of Acton, Mass. subsequently addressed the following

LETTER OF INQUIRY TO THE BOARD.

ACTON, Mass. Jan. 10th 1837.

To the Corresponding Committee of the A. B. C. F. M.

Dear Sir,—I am a life member of your Board, or Society, and have been for some years an annual contributor to its funds. I am frequently inquired of concerning its affairs touching the subject of slavery, and am not able from very direct knowledge to answer. You will confer a favor by replying in due time to the following questions.

1. Have the Board ever had the legacy of slaves? If so, did they take possession, hold, or dispose of the same, under the will? Or what disposal did they make of such slaves?

2. Have the Board or any one of them ever been the purchasers, or the holders, for any purpose, of slaves? If so, where and how many?

3. Do the Board still hold slaves? If so, how many, and for what purpose?

4. What disposal have the Board ever made of slaves which they may have held, if any?

5. Did they cease to hold slaves because they regarded slaveholding as a sin against God, or from motives of policy and expediency?

6. Have the Board hired slaves for the use of their missionaries?—and do they continue this practice?—and if they have ceased from it, what was the reason?

7. How many of the corporate, honorary, or life members are known to be slaveholders? and what of its officers or agents are such? if any.

8. When the Board have purchased slaves, did they do it for their benefit and their convenience or for that of the slave?

To these questions please reply so far as you have knowledge. If the conduct of the Board touching this matter be right, justify and defend it; if wrong, say so—and condemn it. The churches have a right to know, and will know the facts in the case.

Yours respectfully,
(Signed,) JAMES T. WOODBURY.

THE REPLY.

MISSIONARY ROOMS, BOSTON, Jan. 25th, 1837.

Rev. J. T. Woodbury,

Dear Sir,—Your favor of the 10th inst. came duly to hand, and as we desire and intend to use frankness in regard to all the proceedings of the Board, especially towards its friends and patrons, I take pleasure in replying to your inquiries by the earliest opportunity. I will endeavor to touch, though it must be briefly, on all the topics which you suggest. On some of them, however, I cannot give you all the information which you desire, because no knowledge respecting them is possessed by us, and we must not resort to conjecture. We, for instance have no knowledge as to what members, officers or agents of the Board have held, or do now hold slaves; nor can we ascertain the facts, but by individual correspondence with more than two thousand persons.

I would add that neither the Board, nor the prudential committee, as such, have ever, so far as we know, expressed or had occasion to express, an opinion on the point whether holding slaves is, or is not sin against God.

Nor must we presume to state, or to know what were the motives, strictly speaking, which influenced the Board or the committee in any measure which they have adopted, further than that, under all the circumstances of the case before them, they supposed that the course pursued by them, was the right and proper one. This, if the measure be approved by the community, will always be satisfactory. Their votes and proceedings must speak for themselves.

Having made these remarks, I proceed to say, that several years ago, a legacy, embracing one or more slaves, was left to the Board; but I can give no further information respecting it, than that it was not accepted or received by the Board. This is believed to be the only legacy of the kind ever offered to the Board.

On another point of inquiry I would state that some of the missionaries of the Board among the southwestern Indians, have formerly done what, in the eye of the law, in the communities where they were, would be regarded as purchasing slaves; but it has always been done in compliance with the desire of the slave, and with the full understanding on his part, and on that of the man who formerly held him, that his freedom was to be secured to him. The sum to be allowed annually for his labors, the number of years which they were to be continued, their character, the treatment he was to receive, and the privileges which he was to enjoy, together with the freedom he was to possess, when he had compensated the mission for the money advanced for his labors, were matters of conference and contract with the slave himself; instead therefore of his condition at the mission station partaking of the nature of involuntary servitude, the transaction in its relation to the slave, was a method by which he might obtain his freedom, together with certain moral and intel-

[illegible] advantages which were of great importance to his welfare; while, in relation to the mission, it was a method of obtaining the necessary amount of labor by such an application of the funds of the Board, as with his own consent, conferred the highest benefits on the slave. It was, in short, virtually advancing the money with which the slave might purchase his freedom, and affording him an opportunity to make remuneration by his labors, under circumstances very favorable for moral and intellectual improvement. It was supposed to be doing for him the best, and all, which the missionaries, in their circumstances, could do. The stipulated term of labor was probably, on an average, five or six years. The number of colored persons whom the missionaries of the Board have had at their stations, under these circumstances, I cannot state definitely; but I think it must be from eight to twelve, all of whom have obtained their freedom by this course of proceeding; and all of whom, during their residence at the stations, have been under the influence of humane and christian treatment, and of the means of moral and intellectual culture, as far as their own capacity and inclination would permit. A number of them have been brought into the christian church, and all have had opportunity to learn to read the scriptures, to attend public and private worship at the stations, and to obtain much valuable information adapted to qualify them for transacting the common business of life. On this point I would merely add that early last year, the contracts with all the colored persons connected with our mission station in the manner just referred to, who had not previously labored through the stipulated time, were given up, and they were permitted to withdraw immediately, or to continue their labors according to agreement, as they pleased.

In answer to the remaining inquiry in your letter, I would state that slaves have occasionally been hired for a longer or shorter period, by the missionaries of the Board at some of the southwestern stations. In all these instances the treatment which the slave was to receive, the privileges which he was to enjoy, and the labor which he was to perform, were subjects on which he was consulted, and all was done in conformity to his wishes previously ascertained. In short all the features and the results of the transaction were similar to those in the case before remarked upon, except that his ultimate freedom was not secured to him.

Many months since the missionaries of the Board were instructed to discontinue this practice; but owing to peculiar circumstances, probably two or three persons may still be employed in this manner.

With reference to the last paragraph of your letter, I will simply remark that it can hardly be expected, nor would it seem proper that under existing circumstances, we should sit in judgment on the Board, and attempt either to "justify," or to "condemn" its conduct in this matter. After a plain statement of the facts, we must leave others to judge.

I need not add, dear sir, that we deem it courteous and christian in you to have sought to obtain correct information respecting the proceedings of the missionaries of the Board in the matter under consideration, before you proceeded to answer inquiries or to make public statements on the subject; and we cannot but feel obliged for your direct application to us.

Very respectfully yours in philanthropic and christian labors,

(Signed) DAVID GREENE,
Sec. A. B. C. F. M.

P. S. Accompanying this, I send you a copy of our last annual report, in which at pp. 3—19 and 27, you will find a list of all the members, officers and agents of the Board of whom you can make inquiries as far as you may desire, on any point relating to this matter. D. G.

We have now spread before our readers all that is important in the correspondence of the Board with different individuals, in relation to its connection with slavery, with the exception of a letter from Mr. Green, published some time since, in which the ground is taken, if we mistake not, that the Board may with propriety receive monies offered it by slaveholders, on the principle of the apostle in relation to the eating of things offered to idols, viz., that of "asking no questions for conscience sake." We have done this, not from a desire to injure the Board, but rather to do it justice, and the more so, as we have been accused, in some quarters, of doing the Board injustice, in not laying its statements in full before our readers. Of the facts in the case, our readers can now judge for themselves. In conclusion, for the love we bear the cause of missions, as well as that of the slave, and from our anxiety to see that cause conducted, in *all* respects, on the principles of the gospel, we feel constrained to call attention, briefly, but specifically, to the several facts and points developed in the above correspondence. On examination, then, it will appear,

1. That the Board did buy slaves with funds given to send the gospel to the heathen.

2. That they did hold them as slaves "for a number of years."

3. That some of them were not set free until they had worked out their freedom.

4. That the remainder were set free in connection with, if not in consequence of, the faithful remonstrance from Oberlin.

5. That in subsequent communications to the public, no mention is made of this fact.

6. That for some time subsequent to this, the missionaries had express authority from the Board, at their discretion, to hire slaves of their masters—"With the exception above," says Mr. Armstrong, "the missionaries are left to use their own *discretion*," &c.—So that, at pleasure, they might make themselves and the Board participants in the guilt of keeping back "the hire of the laborers," and lending the sanction of God to the robber right of the master in the entire length and breadth and height and depth of its guilt.

7. That "to say nothing since," though subsequent necessarily to Mr. A's letter to Oberlin, the Board advanced one step farther, and "instructed" its missionaries "to discontinue *this* practice." So that now the Board neither buys, nor holds, nor hires slaves, nor does it allow its missionaries to do so, with its funds.

8. The Board, though the opportunity has offered, have never "accepted or received" the "legacy of slaves." To buy them outright, and then hold them "for a number of years," was all "right and proper" enough, but to take them as a free gift, and set them free at once, or put them even into the enviable condition of the bought ones, that, oh *horrible*! Instant freedom, "a method by which to obtain" it, and "moral and intellectual advantages of great importance," were no doubt as valuable to them as to the bought ones, but then they were *left in legacy*, and whether the hammer of the auctioneer and a severe and hopeless bondage were their lot or otherwise, the Board know not, and "can give no further information" than that they were "not accepted or received." We like *consistency*, though where the "circumstances of the case" are the only rule of action, it can hardly be expected. And therefore, whether the Board will reject such legacies in time to come does not now appear. It is presumed they will, though as "neither the Board nor the Committee have ever expressed or had occasion to express an opinion on the point, whether holding slaves is or is not *sin*," it is mere presumption.

True, if the donor will but convert his slave into money, or whip the money out of his back, the money, according to the former letter, will be received, and no questions asked for conscience sake. So long, however, as all the circumstances of the case" remain the same, the "pound of flesh" will not be received in legacy.

Such then are the *facts* in relation to the action of the Board in this matter. If now we look for the *reasons* that have governed their conduct, to our amazement we find that the right and the wrong of the case, as a question of morals and a matter of principle, has never once been taken into the account. Slaves are bought, held, hired, set free, their hiring dispensed with and the legacy of them rejected—in a word, a course is pursued which at one time lends the sanction of the missionaries of the Board to the entire system of slavery and makes them participants in its guilt, and at another apparently withdraws that sanction and absolves from that participancy, and yet throughout the whole no rule of action is known or acknowledged but "*the circumstances of the case*." The Board allows itself and its missionaries to "trade in slaves and the souls of men," to become participants in and to lend their sanction to wholesale and systematic robbery, and yet they have never "expressed or had occasion to express an opinion on the point, whether such robbery 'is or is not sin against God;'" and whether they have any such opinion no one may know, much less suppose them influenced by it, for we "must not presume to state or to know what were the motives, strictly speaking, which influenced the Board or the committee, further than that under all the circumstances of the case before them, they supposed that the course pursued by them, was the right and proper one." True, no *individual* could thus act and cease to act the oppressor without bringing the morality of the matter in question and involving himself in its guilt or innocence. *He* must be the subject of law and motive, and be acquitted or condemned accordingly. But the Board forsooth is a corporation, like other corporations it has no soul, so that do what it may, decide on "measures" involving in themselves no questions of morality, such as the selection of a ship, or fixing on a day for the sailing of missionaries, or on "measures" involving such questions, such as the robbery of God's poor or participancy in it, and in each and every case alike it knows nothing of the morality or immorality involved, it expresses and has occasion to express no opinion in relation to it, but treats them all alike as "measures" of mere expediency, and knows no law, human or divine, and is the subject of no motives, good, bad or indifferent, except "the circumstances of the case." Its policy is throughout, in matters involving questions of morality, as well as in those that do not, the creature of circumstance and not of principle. It is, in one word, and confessedly, an unprincipled policy. Whether such a policy will secure the blessing of the God of principle, and whether it ought to have the confidence of the christian church is not for us to say. In this matter each must act for himself, on his individual responsibility to God and a living world. Meanwhile what security have slaveholders in such a policy, that the "circumstances of the case" will not by and by reject their *money* the fruit of unrequited toil as promptly as they now reject the buying, holding, hiring and legacy of the slaves themselves.

From the Boston Mercantile Journal.

American Blacks in Cuba.

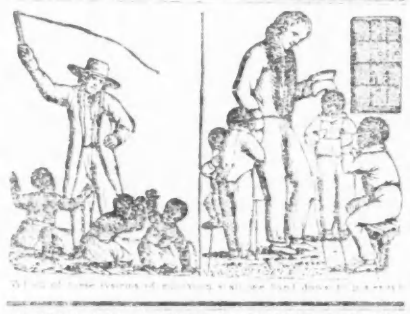
The order of the Governor General of Cuba, for the imprisonment of all free black or colored persons, who are brought to Havana from abroad, as soon as they arrive in the harbor, has been the cause of a good deal of trouble and inconvenience to American vessels, besides tending to inflict a severe but unjust punishment on the poor fellows who enter the harbor as cooks and stewards to the American traders. A friend has sent us the following account of the origin of this arbitrary proceeding:—

Havana, November 10, 1837.

DEAR SIR—Having heard many conjectures as to the cause which prompted Governor Tacon to issue the order for imprisoning all American blacks, the moment they arrive in the harbor, I have had some curiosity to endeavor to find out his real motive, and I believe with success. No one, after a moment's reflection, could believe the reason assigned by the inhabitants, viz: that the abolitionists of the north had hired certain blacks, on their arrival here, to circulate tracts and other papers amongst the slaves. The idea is absurd. In the first place, cooks and stewards of ships, in the harbor of Havana, have not the slightest intercouse with any coffee or sugar estates in the island; in the next place the slaves are entirely unedu-

cated, and could not, for the life of them, read a word in print, of either Spanish or English. No, the true cause is this:—there is a treaty between the English and Spanish governments, respecting the suppression of slavery, in which it is agreed that all slaves taken by the British cruisers, shall be given up, or, in other words, placed under the charge of a superintendent appointed by the English government, who is to reside in the Havana. Dr. Madan is the person sent here for that purpose. On his arrival, some eighteen months since, he requested the governor to let him have some place wherein he could put them, also some persons to help him take care of them, both of which the governor naturally refused. Doctor M. stated the difficulties to his government, and an arrangement was made with the Spanish government, by which one of the British line-of-battle ships, dismantled and disarmed, was to lay here as a receiving-ship for the poor creatures, when captured from the Spanish slavers. Permission was also given for a guard on board the ship, sufficient for protection, and the preservation of order. This guard was taken from a colored regiment in Jamaica—a regiment of free blacks, under most excellent discipline, inured to the climate, and just the persons for such employment. But here was the difficulty. The high notions of the Spaniards could not bear the idea of foreign black soldiers, so firmly fixed against their will, and taking charge of property robbed from them directly under their eyes. The governor was indignant, and issued an order to imprison the first black that put his foot on shore from the hulk. Doctor Madan remonstrated against the order, which appeared to him arbitrary, and given under the excitement of the moment, but in vain. Amongst other arguments, he observed that there was certainly less danger from the soldiers whilst on shore, who were under the directions of their officer, than from the black cooks, stewards and seamen, who run about, responsible to no one. The Governor replied, that he would allow *no free black, who was not a Spaniard by birth, to put his foot on shore*. He therefore immediately gave the order, that every black, who entered the harbor, should be sent to prison the moment of his arrival, and there be kept as a felon, until the vessel he came in was ready to sail.

Yours, &c. W.



HERALD OF FREEDOM.

CONCORD: DECEMBER 23, 1837.

All men are created equal; are endowed by their Creator, with certain unalienable rights: that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent: and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY: acquiring, possessing and protecting property.—CONSTITUTION OF N. Y.

The District of Columbia.

In our paper two weeks since we published, at the request of a friend, a petition to Congress to retrocede the District of Columbia to Maryland and Virginia, and to establish the seat of government farther west in a free territory. But in the sentiments of this petition we by no means concur. The object of it we consider not at all desirable, nor the reasons urged in it valid or forcible. We have no more doubt—neither do we suppose has our friend who wrote the petition to which we refer—that Congress possesses, constitutionally and morally, the power to legislate in the District of Columbia 'in all cases whatsoever,' not excepting the abolition of slavery, than we have that Congress has the power to legislate in any case. The power is invested broadly, plainly, indisputably.* Why then should we ask a retrocession? Because the right or expediency of its exercise is denied by an interested party? Certainly not. Our judgment of right and constitutional power is not thus to be yielded. The stormy voice of slavery is not thus to subdue the sober decisions of reason and common sense. Is it because the right of petition has been assailed, or because much time and money have been expended in disputes about the right of petition on *one* subject? The very reason why the retrocession should not be made. The very spot on which the right of petition has been abridged, the very subject on which the right of petition has been disputed and denied, is the spot and the subject on which the right of petition should be enforced. What is time, or money, or peace worth compared with the free exercise of a right which we have inherited unimpaired from our Saxon ancestors and which is solemnly pledged to us by all the forms of constitutions and laws? We have no faith in the justice or propriety of such concessions. Neither individual nor national duties and responsibilities are to be thus cast off. Congress has now undeniably the power to perform a certain act, and however unpopular and obnoxious that act may be, if it be a righteous and just one, it is solemnly bound to perform it promptly and completely. It cannot escape guilt by any retrocession of that power. Its object should be *right* and *justice*, and not peace or profit. Congress might put an end to many 'subjects of petitions,' and many 'vexed questions' and 'discussions,' and save much 'time and money,' peradventure, by yielding itself entirely to southern dictation, and adjourning itself to Texas without more ado.

Suppose Congress had the power to abolish slavery in the several states as plainly as it has in the District of Columbia. Would any one, who wished for emancipation, request that power to be given up by an amendment of the constitution, because the south questioned the right of its exercise, or because the discussion of the question caused 'dissensions' and large expenditures of time and money? Surely not. But we would as soon do this, or yield any other power to do good, as to recede the District of Columbia.

Here as a nation we manifestly have a direct power which we possess in no other case (the territories excepted). Whatever resolutions certain politicians for party objects have adopted, we believe the national faith to no state or individual would be violated by the full and immediate exercise of that power, but that the national honor and integrity are violated by a refusal to exercise it. The condemnation of the world is on us for our hypocrisy, our treason to the great principles of freedom which we possess.—But that condemnation would be none lessened by the act for which the petition we have mentioned prays. Nay, we believe that the retrocession of the District of Columbia for the reasons urged in that petition, instead of ridding ourselves of the reproaches of foreign nations, would itself be considered the greatest violation of national faith and integrity, the grossest and most overt act of infidelity to human liberty, that the United States ever committed. For thirty years this republican government has had an opportunity of proclaiming, under its own hand and seal, its abhorrence of slavery and its love for human rights—for thirty years it has possessed a power with which it might, at any moment, have smitten the fetters from ten thousand limbs, and have branded the brow of every slaveholder with the stigma of national condemnation. The neglect of this opportunity, the refusal to exert this power hitherto, has accumulated upon us the rebukes and reproaches of other nations, the sneers and taunts of freedom's enemies, and the reprehension of freedom's friends. Should this opportunity be now forever cast away, this power forever given up, coolly, by legislative action, these taunts and rebukes would be tenfold increased. It would be an open renunciation of all desire to aid the slave, a direct and official approbation of the system and the scenes which now render the District of Columbia a disgrace to the land.—We think those persons who advocate the retrocession have not regarded the subject in this aspect. They surely have not been intending to increase the odium already attached to us, but which will certainly be increased by the course they recommend.

We repeat it, we now *possess* the power and the right, constitutionally and morally, to abolish slavery in the District of Columbia—let us RETAIN it unabridged—let us EXERCISE it fully and faithfully. Let the south storm and menace, let Congress be wrought up to a whirlwind of passion, if it will thus violate its dignity, let the right of petition be ever so fiercely questioned, but never let us concede the power which we justly possess and which it would be weak and wicked in us to concede. Never let the District of Columbia pass from the control of Congress till it be purified of the iniquity which is now gross and monstrous in its midst. Instead of petitions for its retrocession, let petitions for its *emancipation* be sent 'thick and three-fold' in addition to those which have already been presented.

We would take this opportunity to urge the subject of petitions. Has every town sent up its prayer? Has every individual who wishes to see impartial freedom prevail in the District of Columbia forwarded to Congress a request? It matters not whether you petitioned last year or the year before, whether you have petitioned one or ten times,—have you petitioned *this* year? Never be weary in well doing.—Be importunate. Certainly there are motives enough to make you so, if you will heed them. Let the voice of the people grow louder and sterner, every year, in the halls of Congress, gathering from the east and west and north, within the circumference of the 'ten miles square,' sweeping the foul pollution from its borders.

Has New-Hampshire done all she can do?

* We believe no one denies to Congress the *power* of abolishing slavery in the District, though some deny the expediency, and others the right of *exercising* it.

Definitions of Liberty in 1650 and in 1837.

About two hundred and twenty years ago, there stood on the shores of Massachusetts, amid the storms and famine of a desolating winter, a little company of true-hearted men and women called PURITANS. They had fled from the homes of their childhood, from the churches in which they had been accustomed to worship, from all the familiar things which the heart loves, and had sought a strange country where a christian foot had never trod, and the only freedom known was the freedom of savage men and wild beasts. Some thirty years after the arrival of this company, who, by the way, with their associates, had by their indiscretion and obstinacy, caused much disturbance and trouble in England,—one JOHN WINTHROP who was a man of no small note in his day, and whose memory was in high reverence as late as 1776, undertook to give a definition of the liberty which they came hither to establish—He said:—

"Civil, moral and federal liberty consists in *every man* enjoying his property, and having the EQUAL BENEFIT of *the laws of his country*, which is very consistent with his duty to the civil magistrate."

GOV. WINTHROP in 1650.

Heaven pardon such ignorance. Edward Winslow, John Carver, and William Bradford, and this same John Winthrop and their associates, who from time to time sought 'a faith's pure shrine' in this wilderness land, came on a very foolish errand according to modern notions. A descendant of one of them, wearing the livery of a minister of God, having grown wise, not only above what is written, but above the comprehension of such ordinary minds as those we have named, has lately corrected John Winthrop's definition. In a sermon delivered last thanksgiving day—a day observed in accordance with a custom established by these same ignorant men—he says:—

"*Republican* liberty is not the liberty of an isolated *individual*, or of a despot; liberty to say and do what one pleases, but LIBERTY TO SAY AND DO WHAT THE PREVAILING VOICE AND WILL OF THE BROTHERHOOD WILL ALLOW AND PROTECT!!!"

REV. HUBBARD WINSLOW in 1837.

If these two definitions of liberty be a fair specimen of the progress of American society, some two or three hundred years hence there will be an opportunity for another congregation of Puritans to New-England, who shall exterminate our descendants and their barbaric customs and institutions as our forefathers exterminated the aborigines.

How the South wish to get rid of Slavery.

Our readers will recollect a correspondence which we published some weeks since between Gerrit Smith, Esq. and a certain Rev. D. R. Gilmer, in which the latter, in the name of his friend, "the Hon. Carter Braxton, of Virginia," offered, on certain conditions, to deliver up to Mr. Smith all "the baby slaves, about thirty in number" belonging to Mr. Braxton—which proposition with all its provisos was promptly accepted by Mr. S. The following letter shows the conclusion of the whole matter. It places the 'Rev. D. R. Gilmer' in an unenviable position, and illustrates the sincerity of the professions which we often hear about the 'south wishing to get rid of slavery.' The result is precisely what we anticipated.

Query. Are the tales about the comfort, contentment and happy situation of the slaves and the kindness and paternal ownership of the master, which many a northern minister tells to an admiring public on his return from the south, as much authorized by *fact* as the proposition of the Rev. D. R. Gilmer?

To the Editor of the Richmond Enquirer:

Dear Sir,—It has given me much pain to observe in the Enquirer of the 24th inst. an extract from an Alexandria paper, and to find the same inserted in the New-York and nearly all the papers in the Union, in which it is said, that Carter Braxton of Virginia, through the Rev. Dr R. Gilmore of Philadelphia, has surrendered all his *slaves* to Gerrit Smith, Esq. of New-York, an abolitionist. If I am the individual alluded to in this inexplicable communication between Mr. Smith and Mr. Gilmore, and I have reason to believe I am, in justice to myself and those sentiments I have ever cherished, I am compelled to declare to the public, that the aforesaid is *entirely a calumny*—that I *never came to a conclusion that it was necessary or proper, in any way, to liberate the few slaves I own—that it is* REPUGNANT TO EVERY WISH, INCLINATION, AND INTENTION, THAT EVER ENTERED MY BOSOM, to hold any manner of communication, directly or indirectly, with any of the family of abolitionists; and that I no more thought, or even dreamt, of my making an offer of my servants to an abolitionist, than of my children.

This affair appears to have been gotten up and circulated through the whole extent of our country, with the most reckless unconcern to *decency, common civility* and *good sense*, of any that I ever knew or heard of, or perhaps that has been witnessed by the world in this day of new and extraordinary occurrences. It does appear to me, that in some way or other, or by some of the individuals concerned in the extraordinary publication, I should have been spoken to or consulted: I do not imagine malice prepense instigated the *false, preposterous and senseless rumor*, but that its origin was from a want of reflection, or some mental instability. Whenever I come to the conclusion of liberating my servants, *perhaps* I shall be able to effect it, without the aid of either Mr. Gilmore or Mr. Smith. Of one fact I am certain and positive—never, in any way that the wit of man can devise, to have any thing to do with an abolitionist sooner than with an ASSASSIN; *as I look on them as being on a level in every respect—from both of whom I as instinctively shrink as from the touch of a viper.*

I demand, in the name of that justice due to the humblest individual—that all the papers that have published Mr. Smith's and Mr. Gilmore's declaration, &c. will copy this. Very respectfully,

CARTER BRAXTON,
Nov. 28, 1837. *Of Middlesex.*

For the Herald of Freedom.

MR. KIMBALL,—In some remarks made by me at Lyme at our Grafton county Anti-Slavery Society anniversary, in October, on a resolution touching, I think, the extent of our slave system and its all-pervading influences, I asserted that it had risen so high as to touch even the elevated christian trust of our Foreign Missions—that the American Board of Commissioners for Foreign Missions itself had hired and used *unpaid labor*, and had bought slaves, and all this with the funds contributed by American professors for the spread of that gospel which "proclaims liberty to the captive." I mentioned this (and so stated) to show the extent of slaveholding principles and influence, and the havoc they had made with our christianity,—not to accuse the Board, who, I averred were no worse than all the rest of us, abolitionists as well as others. I understand I have been accused of calumniating this sacred body. So far as the accusation concerns me alone, I have not time to comment upon it. But so far as anti-slavery is concerned, I reply by referring your readers to the correspondence between Messrs. Armstrong and Green, secretaries of this Board, and Messrs. Ingraham, Woodbury and others, published in the Liberator of May 19, 1837. The secretaries there admit that slaves had been hired of their (claimant) owners, and purchased by the missionaries with funds belonging to the Board.

They say the practice has been discontinued—but not because they thought it was wrong.—They offer what they perhaps regard as mitigating circumstances,—but to my mind they do not relieve the transactions a whit of their character as slave-trading and slave-holding. They make themselves out what is called "kind slaveholders"—and give the poor unfortunate men whom they enslave the pre-emptive right to purchase themselves of the Board, and pay in labor "at a fair estimate."

I wish, Mr. Editor, you would publish that correspondence entire, with the able and impartial comments of the Emancipator upon it. The sum and substance every reader will there see for himself, and it is noticeable mainly as it shows the horrid pitch to which slave-holding has reduced us, and the terrible extent to which it has infected and poisoned the nation. The

church ought by this to be made to know that her attempts to convert heathen men are contaminated by the slave-trade,—that money contributed at their monthly concerts—*in the intervals of prayer*—goes from the contribution box to the slave dealer's pouch,—and men, who stand aghast at Mr. Garrison's denunciation of slave-holding, can wink and connive at this sacrilegious perversion of the widow's mites.—All the horrid facts of the system should be blazoned forth to see if the land can be shocked by it into some feeling in regard to slavery.

In haste, your friend and coadjutor,

N. P. ROGERS.

Plymouth, December, 1837.

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In accordance with the above request, we have given on our first page the entire correspondence alluded to, with the comments of the Emancipator, as published in that paper of May 11. It occupies more space that we intended to spare; but the correspondence is too interesting to admit of an abridgment.

For the Herald of Freedom.

Rev. Mr. Winslow's Thanksgiving Sermon.

Mr. Editor,—I find in the Boston Mercantile Journal for Dec. 7th, an extract from the unpublished sermon of Rev. Hubbard Winslow, preached in Bowdoin street church (Boston) on the last thanksgiving day, from the text, "Rejoice with trembling." The sentiments advanced are sanctioned by the editor of that paper in the following manner.—

"The extract from Mr. Winslow's thanksgiving sermon relates to a subject of vast importance to the whole community, and which seems every day to excite increasing interest. It will well repay the trouble of a perusal. His views are sound and judicious—and expressed in a style which cannot be misunderstood. It is to be regretted that his opinions on the subject of slavery and abolition are not generally concurred in.—An impulse would thus be given to the cause of abolition—and mobs and riots would no longer disgrace our land."

Now as I cannot concur with either the editor or the writer in the sentiments advanced in that sermon; and as it is spread out before the community for their correction and guidance, I deem it my duty to make a few remarks upon it, provided I can do it with that christian spirit and pure design, which, I trust, actuated the author of that discourse. But however pure may have been his motives, there are in my view inconsistencies and strange and dangerous absurdities in that discourse, which ought to be clearly exhibited to the community. I will exhibit several of his positions, and as I proceed examine and compare them.

1. *He declares his decided opposition to slavery.* "It is not (says he) that slavery has not ever been the utter abhorrence of my soul, or that I would withhold the dearest sacrifice in my power to remove it. I am for the abolition of slavery; nor would I arrogate this virtue to myself and a few with me, as our exclusive honor. I believe that all whom I address, and the great body of New-England and of the northern states share the same honor. The blood that flows in our veins, and the pure air of our mountains, are too free to allow us to think and feel otherwise." Thus far all is very well. We are glad to add to the catalogue of those of whose soul slavery has ever been the abhorrence; and who would not withhold the dearest sacrifice in their power to remove it. Brother W. then states the means he would employ for removing all immoralities from the land and slavery among the rest, and which have my entire approbation.—He says—

2. "I must let him (i. e. the wrong doer) see that I feel tenderly and affectionately towards him. I must go to him in the spirit of Christ, labor to convince him that his course is unwise, wicked and ruinous; show him that it would be better for him, better for his family, better for his country, and more for the honor of God, to abandon it. No matter how convincingly and powerfully I argue, or how earnestly I plead, or how boldly I set forth the guilt and the consequences of his evil course; only let me do it in truly a christian manner, and let him see that I am influenced by motives of sincere love. *Such* means are mighty through God. This is God's own way of delivering men from sin; it is the only right way." These sentiments have my own, and the hearty concurrence of the great body of abolitionists. They would be adopted by them to a man. And I can state, as far as my knowledge of the means employed by abolitionists extends, the above is an exact description of the great mass of means which they have employed. No one could in truth say, that in any reform, or even in the direct preaching of the doctrines of the cross, every thing is always said and done in the best manner or with a right spirit. We claim not an entire exemption from human imperfections. But I maintain that the great body of means we employ are in exact accordance with the author's own description above. I know he thinks differently, and I will not doubt his sincerity. But we sometimes think it important to look at the circumstances of those who give their testimony to see why they may differ. I make it a point to read every abolition publication I can come at, noting particularly the manner and spirit of the writer; and because I regard those things of much importance, in the successful advocacy of any cause whatever. My testimony concerning the publications I have examined upon this subject, both periodicals and others, is as a whole, with very few exceptions, that they inculcate nothing nor exhibit any other spirit, than what is authorized by the great principles and duties of the gospel. Brother W. perhaps reads the same publications, perhaps not. I know not but my brother also generally attends anti-slavery meetings. But I can say the same of the great mass of such meetings as of the publications. They, with very few exceptions, breathe the spirit of the gospel, and these as few probably as in any other reform. *Now if it be the case,* that brother W. seldom or never attends such meetings,—I know not how that is—could he be a very competent witness of the manner and spirit with which things are done, when he is not there. But my complaint against the author is, that he bears false testimony (probably not intentionally) against his brethren in representing abolitionists as a body, as heedless of the principles and spirit of the gospel; whereas the most he could in truth do, would be to affirm this of a few exceptions. It seems to me he has wronged us and the community by fixing his attention on a very few of our publications among the hundreds and thousands now spead over the community, and charging the errors of the few upon the whole body. It is easy to see that such a course would have a tendency, so far as it had influence, wholly to change the true state of the case, and be manifestly unjust. The author then comes to a part of his subject in which he waxes bold, and speaks,—

3. *Of sacrificing his life.* Ah, and well he may, you exclaim, in these days, when the very citadel of freedom is attacked. But hold, this devotedness is in opposing the caricature, (partly true and partly false,) which he has drawn of abolitionists. He charges us among other things with attempting to get up an excitement *in terrorem*, to *coerce* men into the service of a party against their truest and best convictions;" and then adds, "from such principles and means my soul stands high aloof; nor while I retain my reason, my faith in christianity, and my personal responsibility to God, can I be induced to succumb to them, and espouse them, though all men should be against me, and my life were the sacrifice. I should consider the reign of such principles and measures, more cruel, more fatal to all true liberty, more injurious to mankind, than any form of mere external slavery that ever afflicted humanity. An Asiatic despot never inflicted a worse. That these principles and measures have found too much currency, I need not inform you; enough they certainly have to have done already immense evil, and to be just cause of our trembling in view of the future." And then after complaining just above of our 'discharging indiscriminate showers of hard epithets,' he adds, "Among their most unpleasant fruits is the pharisaical, unamiable, impetuous, unreasonable spirit, the blindness to the interior truths of religion, and to just notions of liberty, which they must ever tend to produce in those who embrace them and act upon them. Not that all such have actually imbibed this spirit. Far from it. Some of them are among the most excellent of the land; but it is because they are proof against their own principles." It is rather strange brother W. that such horrid principles should produce so many good men!

But the most inconsistent and revolting part of the whole discourse is that which speaks of the Alton outrages. Coming at such a time, and from such a source, from the "cradle of liberty," my own beloved native state, it has indiscribably tried my feelings. Upon those outrages the writer maintains in one place just what I hold to be true. He says,

4. "Organized civil governments may employ arms to sustain their authority, and men may protect themselves by arms from assassins and robbers in those sudden emergencies, which admit of no appeal to the civil authorities. In such cases the civil authorities vest the right of self-protection, for the moment in the persons assailed." Very good. And by these premises was brother Lovejoy and those who acted with him, perfectly justified in the course they pursued. Did the writer know that they acted by the approbation and under the direction of the constituted authority, the mayor of Alton? Such was the fact. And such being the fact, the writer, upon his own principles, should have spared the fallen Lovejoy, the noble christian hero, the censure which he so abundantly lavishes. Or would he have christians appeal to civil authority for protection, and still refuse to exercise that authority when entrusted to them, or aid the goverment when called upon to protect their own, or the persons or rights of others? It would be a curious sight, truly, to have christians claiming protection from the civil authority, and still being so conscientious about the use of defensive weapons, never to bear any part in exercising or aiding such authority. If it is right and christianlike and of course duty for the government to defend the rights of the community, it surely must be the duty of that community to aid the government; and this is just what our murdered and defamed brother was doing when he fell. But he was justified on another principle, and which this writer seems implicitly at least. to acknowledge. He says, "men may protect themselves by arms from assassins and robbers in those sudden emergencies which admit of no appeal to the civil authorities." May they indeed? But why, brother W. comes not in the scriptural interdiction here, "All that take the sword shall perish by the sword?"—You then proceed in an attempt to show that if the attack comes in a deliberate, premeditated manner, the christian must not defend himself. Then the interdiction comes in, "All they that take the sword shall perish by the sword."—Should you not have informed your readers, where you got your authority for using the passage in one case, and suspending its use in the other? All your readers will perceive that you yourself believe, that the passage was meant to be understood under certain qualifications. And so every man of common sense must understand it. The noble band were evidently justified in the stand they made so far as there was any fair prospect of succeeding in their defence. To withstand longer than there was a prospect would be a needless sacrifice of life; nor did they proceed farther, though they might have destroyed many of their assailants.

But the most glaring and trying of all the errors of this writer I consider

5. The manner in which he associates the murdering with the murdered; those who claimed and defended the rights of American citizens, and those who denied and destroyed them. The impression by the language used will be made, certainly on the minds of the lawless, that he considers one party about as guilty as the other. The main drift of the latter part of the discourse goes to discourage and weaken the hands of the defenders of liberty, and right, and order, by giving the lawless to understand that the former are just about as bad as they; and that the enjoyment of any rights in our community must very much depend on the permission of the rabble. I would not misrepresent a single word; but to my understanding he speaks very much in the strain of those who held their meetings to "*prevent*" the mob at Alton. I receive such impressions as I have described from reading such passages as the following. "But the advocates for these objectionable principles and measures of reform are crying aloud for *the liberty of the press.* They ought to consider that they are taking the most effectual way to bring the press into bondage." Again, "those men on the one side, who, against remonstrance, and in defiance of common prudence, persist in a course of action tending to *excite* mobs, and those on the other hand who *engage* in mobs, are the two great enemies of our free institutions." And can you tell, dear sir, which are the greatest enemies? I presume the people at Alton could not. They felt that both were bad, very bad; but thought best on the whole to side with the mob. And again, "they are the most dangerous men to republican governments, and the most troublesome of men to civil magistrates. (Wonder which is most troublesome.) If ever the privileges of free discussion, of the liberty of the press, of self-protection, and the protection of property, and of all rights, come to a total and final end among us, it will be effected through the agency of these two classes of men." Again, "We ought also to frown upon the conduct of those, who rashly irritate the public mind and *excite* mobs. They are bound either to listen to the voice of fraternal prudence and discretion, or to resign their places as republican citizens and go and put themselves under the protection of an armed despot to pay the price of their liberty for their safe keeping." Finally this extraordinary sermon closes in the following strain. "Go not with disorganizers, with rioters on the one hand, nor with those who rashly excite them on the other; but stand [i. e run away, see explanation in the body of the discourse] for order, law, government, sound discretion, true liberty [to obey the majority] pure religion [in fellowshiping slaveholders] and the best interests of mankind." I can only add my deep regret that at such a crisis as the present, when the united influence of all the friends of order, the liberty of the press and of true freedom is required to breast the tide of misrule which is threatening to undermine and sweep away the very pillars on which the dearest interests of civilized society rest, sentiments should come from a minister of the gospel, and in the city of Boston, so fatally suited, though not designed, to give confidence to the spirit of anarchy, already triumphing over the down trodden press, and exulting in the murder of free American citizens. It is not strange, when such sentiments come from the Boston pulpit, that many should be found in the same city to remonstrate against the use of the "cradle of liberty" for expressing abhorrence of the recent outrages upon the liberty of the press and the dearest rights of Americans. At the same time I do and will rejoice that there are those, and especially a Channing, who know how to give freedom's trumpet such a certain and thrilling sound, as to rouse to bold and efficient action the enlightened sons of the pilgrims in good old Massachusetts.

JONATHAN CURTIS.

Pittsfield, Dec. 1837.

For the Herald of Freedom.

Public Meeting at Chichester.

On Thursday the 14th inst. public services were held in the Congregational meeting house, in commemoration of the murder of the Rev. Elijah P. Lovejoy by an infuriated mob, in consequence of his constitutional and lawful endeavor to sustain the freedom of the press, and the freedom of speech, in one of the free states of this Union.

The meeting was organized by choosing Dea. Enoch Tilton, chairman, and James W. Towle, secretary.

After singing, the throne of grace was addressed by Rev. Mr. Fifield of Epsom.

The Rev. Mr. Curtis of Pittsfield then gave an able and appropriate address; stating concisely Mr. Lovejoy's character and course of life, the occasion and manner of the destruction of his press, the motives which led to it, and the general voice of the public in relation to an event so tragical, disgraceful and ruinous to the peace, honor and dearest interests of our beloved country.

The committee of arrangements, consisting of Elijah Sanders, Dea. E. Tilton and Cheney Reed, reported the following resolutions; which, being discussed and passed separately, were finally adopted as a whole without opposition, nearly every individual of the assembly, both male and female rising to testify their approbation.

Resolved, That, as an intellectual, moral, rational and accountable creature, it is among the dearest and most sacred privileges of his being, to think, examine, reason, discuss and judge respecting all subjects whatever, and freely to express his thoughts and the convictions of his understanding; that these privileges are among his inalienaible rights as man, he being responsible to God alone and the general good of society for their abuse;—therefore, that he can be deprived of them in no respect, absolutely or arbitrarily, by any earthly power, without the most odious and heaven-daring tyranny, and without robbing him of immunities which in their measure constitute the dignity and glory of his nature.

Resolved, That, as man has a right, heaven-derived, to think and to speak his thoughts on all subjects whatever, so it is among his inalienable rights to use the pen and the press for the publication of his opinions and his reasons for them;—therefore, that all attempts to crush these rights—to prostrate and destroy the freedom of the press—are but the puttings forth of unrighteous and cruel despotism over immortal mind.

Resolved, That the mobs and riots, which for a few years past, in this country, have been aimed against free discussion, and the freedom of the press are no less a disgrace to the nation than a wanton violation of the constitution and laws of the land, and a deadly thrust at the most precious rights and privileges of American citizens;—therefore they call loudly for the severe reprobation, and the decided and uncompromising resistance of every patriot and christian.

Resolved, That we commend the decision, firmness and courage of the Rev. Elijah P. Lovejoy in his endeavors to establish and sustain a *free religious press* at Alton, Ill.;—who, though deserted by the civil powers, which, by the constitution and laws of the state and by solemn oaths, were pledged for his protection, yet, not acting for himself merely, but in behalf of insulted humanity and the liberty of speech and of the press, and in behalf of posterity,—nobly withstood unrighteous and murderous violence, and died a martyr to the holy cause of right and truth and freedom.

Resolved, That we view with mingled emotions of horror, indignation and grief, the MURDER of the Rev. E. P. Lovejoy by a fierce and blood-thirsty mob, for his zeal and energy and perseverance in defence of the constitutional rights of American citizens and the freedom of speech and of the press;—horror at the *blackness* of the CRIME committed for a purpose so vile and wicked, and striking a deadly blow against the dearest privileges and interests of mankind;—indignation at the right of the constitution and laws and civil authorities of the state and nation trampled in the dust and totally set at nought;—grief at the *rank* GUILT of the perpetrators of the deed and the deep disgrace thrown upon our beloved country.

Resolved, That at this eventful crisis of the affairs of this nation, a responsibility rests upon our civil magistrates of fearful and inconceivable weight; that they are bound solemnly to consider their accountability to God, 'not bearing the word in vain,' but remembering that 'they are ministers of God, revengers to execute wrath upon him that doeth evil;' that thus, by avoiding criminal neglect and by a faithful discharge of their duties, they may be, 'not a terror to good works, but the evil.' (Vide Rom. 13: 3, 4.)

Resolved, That, as one herald of the Cross in a *free* state, and in the pursuit of a *lawful* calling, has already fallen—a victim of *lawless* violence—a martyr to the freedom of the pen and the press and the liberties of his country—it becomes the ministers of Christ of every denomination to lift up their voice to heaven and sound it through the land in thunder-tones, pleading for grace divine to withstand the evils of the day, and bearing their testimony against the horrid deed by which their brother's blood has been shed, and in defence of the sacred rights of man and the high prerogatives of truth and conscience.

Resolved, That every American, who loves his country—who is not prepared to surrender his noblest and holiest privileges to ruthless violence and anarchy—who is not ready to tear down the pillars of the constitution and bury the liberties of the whole people beneath its ruins,—ought *now* to arise, in the majesty of his inalienable rights and in the might of eternal truth and justice, and condemn and reprobate the TREASON and MURDER by which the life of a fellow citizen has been destroyed, "*because* he was, and was determined to be, an inflexible advocate for the freedom of the press and the rights of free discussion.

Resolved, That we deeply sympathize with all the relatives and friends of the Rev. Mr. Lovejoy in their severe afflictions—especially with his surviving companion, (if indeed yet alive)—we would mourn with those who mourn and weep with those who weep, commending them to the mercy of Heaven for that support which mere human sympathy cannot give.

The discussion of the above resolutions brought out many important facts and principles in relation to the rights and privileges of American citizens, and the necessity, at this momentous crisis, of sustaining them with firmness and perseverance; and was listened to with much interest by the assembly. Doubtless some light has been shed, and some truth has been planted and impressed on the mind and heart, which it is believed, cannot fail of producing a salutary effect on this community.

Voted, That the proceedings of this meeting signed by the chairman and secretary, be sent to the Herald of Freedom for publication.

The meeting was closed with prayer by Rev Mr Jones of London Village.

ENOCH TILTON, Chairman.

JAMES W. TOWLE, Sec'y.

Chichester, Dec. 15, 1837

To Correspondents.—Resolutions adopted at a public meeting in Compton—in Mason Village, and at a meeting of abolitionists in Plymouth, have been received—also a communication accompanying resolutions adopted at Dorchester, and a communication from Compton—all which will be attended to

CHAPTER OF NEWS.

Canada.

The governor of Vermont has issued his proclamation cautioning his fellow citizens against any act on their part, which may endanger the peace of the state by bringing it into conflict with the powers that be in Canada. As a precautionary measure, it is no doubt wise and proper; but probably altogether unnecessary. From the condition of the belligerents, as indicated by the reports from both Upper and Lower Canada, it would seem that the contest was nearly at an end; the patriots seem to be too much unprepared and scattered to effect the object desired, a revolution in the government, or their independence of the mother country. Rewards from 400 to 1000 dollars are offered by the government for sundry chiefs of the revolutionists, who if taken will be tried for treason, and it is not improbable they will be convicted and executed. The revolution was evidently commenced too soon, and without adequate preparation. c.

Congress as is usual with that body have yet done but little. Remonstrances against the annexation of Texas continue to be offered, and petitions for the abolition of slavery in the district of Columbia are also presented.

Canadian Affairs.—We understand that depositions were yesterday made in this city that agents of the insurgents in Canada were openly recruiting in Burlington, and other places in Vermont, and sending into Canada men and munitions of war, for the use of those in arms against the government. These depositions were forwarded to England by yesterday's packet, and to the British minister at Washington, and will doubtless be the cause of an immediate demand upon our executive to put an end to such proceedings in future. Our fellow citizens, and the public press throughout the United States, cannot be too cautious how they encourage or countenance any proceedings which may by possibility embroil us with England, or which may have a tendency to weaken the bond of amity and of interest by which the two countries are now so closely united.—*N. Y. Cour. & Enq.*

The Washington Correspondent of the Boston Courier says, that a deputation of patriots from Lower Canada has already arrived at Washington, prepared to ask our government to recognize the independence of *their* country.

On reading the paragraphs above, it occurred to us, that *recruits* for Texas, were obtained in the United States, for the aid of those in arms against the Mexican Government;—and that the Independence of Texas was acknowledged by the United States very *hastily*, to say the least.

Shall we treat our Northern neighbors as *cordially* as we treated those in the South?

If not, what will be the reason? Is their cause less just than the cause of the Texans? Both fight for *Independence*, nominally. The Texans fight chiefly for the privilege of holding slaves, which the Mexican laws forbid; while the French Canadians fight, professedly, to free themselves from the same foreign yoke which our fathers shook off in 1776.

Is the Texan cause the better of the two? Is that the reason for the *caution* about Canada? Or is it because Great Britain is so much more powerful than Mexico, as an enemy, and so much more valuable as a friend? In a word is it *principle*, or is it *interest*, which makes the difference between the cases? Is it because there were great speculations to be made in lands and 'stock' in Texas,—and no chance for speculations in Canada?

In reality, we should have as little as possible to do with our neighbors' contests South or North, as may be.

We have abundance of work to do just now to preserve our own liberties at home.

Portsmouth Journal.

HYMENEAL.

Married in Boscawen, on the 12th inst. Professor D. Sanborn of Dartmouth College, to Miss Mary Ann Webster daughter of the late Ezekiel Webster, Esq. of Boscawen.

In Greenland, 7th inst., by Elder Piper, Mr. Enoch S. Burgin of this town, to Miss Ruth Stevenson.

In Dover, by Rev. Eleazer Smith, Mr James R. Hough to Miss Celynda C. Hubbard.

In Gilmanton, Mr. John M. Moses to Miss Olive C. Foss.

OBITUARY.

In Franklin, 1st inst. Mr. James Pike, aged 85, a revolutionary soldier, and a worthy man.

In Exeter, on Tuesday 12th instant Joseph Tilton, M. D., in the 94th year of his age. Dr. Tilton was a naval surgeon during a part of the revolutionary war, and at the close of that contest, settled as a physician in Exeter, where he had for many years an extensive practice. He has been a useful and respected citizen, and at the time of his death was the oldest person in town.

At the residence of his son in Newbury, Mr. Jonathan Runelett, aged 78—a soldier of the revolution.

In Boscawen, Mr. Nehemiah Cogswell, aged 80.

In Keene, on the 8th inst. Miss Harriet C. Taylor, only daughter of Mr. Walter T., aged 21.

In Surry, on the 12th inst. Mr. Peter Joslin, a revolutionary pensioner, aged 78.

Notice.

The Anti-Slavery Monthly Concert will be held at the Baptist meeting house in this village, on Monday evening next, the 25th inst. when the annual address before the Female Anti-Slavery Society of Concord will be delivered by NATH'L. P. ROGERS, Esq. of Plymouth.

Exercises to commence at 7 o'clock.

The Monthly Meeting of the Female Anti-Slavery Society will be held at Mrs. AMOS WOOD'S on Wednesday afternoon, the 27th inst. at two o'clock. A full attendance is requested, as the choice of officers for the ensuing year will take place on that day.

POETRY.

Texas.

BY WM. B. TAPPAN.

Admit her to the Union?—Yes!
  If our democracy can bow
To kings, and is prepared to kiss
  The loathsome hem of tyrants now;
From principles that years have tried,
  If thus we fall, no longer men,
And to our fathers' deeds of pride
  Are recreant—why, admit her then!

If names that moved us, move no more,
  And we, degenerate, are ashamed
Of fields once wrapt in flame and gore,
  And deem those spirits to be blamed;
If Bunker hill flings up reproach,
  And Lexington's the mock of men—
Bid them "God speed" who would encroach
  On justice—and admit her then!

If Hancock, Adams, Warren were
  Deluded fools that chased a dream—
And Washington ambitious, where
  The patriot's sword was wont to gleam:
If all the bright green spots that mark
  The veteran's bed, by stream and glen,
Hide traitors—on their memories, dark
  Deep curses rest—admit her then!

If slavery's foul and damning spot
  Must here increase like Ahab's cloud,
Blackening the moral heavens till not
  One star shall blaze upon the proud;
If thus, a spectacle of scorn,
  To nations, we're content,—let men
Lift up the consummated horn
  Of infamy—admit her then!

But if the loud, indignant cry
  Heard round the world, has power: if soon
Must hateful error droop and die,
  And truth stand out to burning noon;
If down time's ages lives our land,
  The proudest, best retreat for men,
Her flag by freedom's breezes fanned,—
  Ye'll not—ye can't admit her then!

Now is the time, and now's the hour,
  Through our republic's breadth and length,
From hall and cot, from town and tower,
  Let answer go in Virtue's strength:
And peal far round the startling cry—
  We, whose old fathers struck the blow,
We, who for freedom dare to die—
  In million voices thunder, NO!

From the Democratic Review.

The Battle Field.

BY WILLIAM C. BRYANT.

Once this soft turf, this rivulet's sands,
  Were trampled by a hurrying crowd,
And fiery hearts and armed hands
  Encountered in the battle cloud.

Ah! never shall the land forget
  How gushed the life-blood of her brave—
Gushed warm with hope and valor yet,
  Upon the soil they fought to save.

Now all is calm and fresh and still;
  Alone the chirp of flitting bird,
And talk of children on the hill,
  And bell of wandering kine are heard.

No solemn host goes trailing by
  The black-mouthed gun and staggering wain;
Men start not at the battle cry,
  Oh, be it never heard again!

Soon rested those who fought—but thou
  Who minglest in the harder strife,
For truths which men receive not now,
  Thy warfare only ends with life.

A friendless warfare! lingering long
  Through weary day and weary year;
A wild and many-weaponed throng
  Hang on thy front and flank and rear.

Yet nerve thy spirit to the proof,
  And blench not at thy chosen lot;
The timid good may stand aloof,
  The sage may frown—yet faint thou not!

Nor heed the shaft too surely cast,
  The hissing, stinging bolt of scorn;
For with thy side shall dwell, at last,
  The victory of endurance born.

Truth, crushed to earth, shall rise again;
  The eternal years of God are hers;
But error, wounded, writhes with pain,
  And dies among his worshippers.

Yea, though thou lie upon the dust,
  When those who helped thee flee in fear,
Die full of hope and manly trust,
  Like those who fell in battle here.

Another hand thy sword shall wield,
  Another hand the standard wave,
Till from the trumpet's mouth is pealed
  The blast of triumph o'er the grave!

From the American Weekly Messenger.

Thoughts of Home.

I hear the wild, low melody,
  Of many a forest bird,
And mine eye looks forth to meet them.
  And mine heart with joy is stirr'd.

And the sound of pleasant waters
  Come gladly to mine ear;
But they pass unseen before me,
  And their tone alone I hear.

The blushing hues of flowers
  Are springing round my feet;
But alas! no clinging tendril
  My twining fingers meet.

I see young forms approaching,
  And yet I may not clasp;
The airy hands that meet me
  Have no returning grasp.

I see my noble brother,
  He stands beside me now;
I part the dark and clust'ring locks
  That shade his manly brow.

The bright and blessed vision
  Fades from my aching sight;
As the parting beams of sunshine
  Melt slowly into night.

And there thou stand'st, my mother,
  I look into thine eye,
The mirror of thy loving heart,
  Whose founts are never dry.

I see the many furrows
  Of time's increasing flight,
On thy brow where dark rings gather'd,
  Are locks of paly white.

Thou, too, art there, my sister,
  With thy light and springing form;
Thou'st come like a gleam of sunshine,
  Amid the tempest storm.

I hear the thrilling echoes
  Of thy free and gladsome laugh;
But the cup is passing from me,
  Ere my thirsting lips can quaff.

'Tis past, my gentle mother,
  Those visions are no more;
Sweet sister, glorious brother,
  I tread a stranger-shore.

MISCELLANY.

The Burning of Tyndale's New Testament.

The first translation of the New Testament directly from the Greek into the English tongue was made by WILLIAM TYNDALE in 1526. A re-print of the original edition, edited by J. P. Dabney, has lately been issued from the press of Gould & Newman of Andover. A memoir of Tyndale is prefixed to it containing many interesting facts of that martyr's trials and persecutions. Driven from England by that notable '*Defender of the Faith*,' Henry VIII, he resorted to Saxony to consult with Luther who had just completed his German version and who encouraged him to proceed in this twin enterprise, and aided him not only by counsel but with money. He commenced the printing of his translation at Cologne, but was obliged to break up his types and flee from there to Worms or Wittenburg, where he finished it, and from which place it was introduced by the aid of English merchants into England.

The following account of the burning of a large number of these Testaments is interesting on many accounts. It shows the spirit of the clergy in those days, and the exceeding foolishness of those, wise in other respects, who attempt to withstand the command which God has sent through the world, "Let there be Light." The wisdom of some of the bishops and wise men of this generation resembles, in its objects and actual results, that of the cunning bishop of London.

With the earliest circulation of the New Testament, the English prelates were untiringly active to destroy what they alledged to be the prolific seed of heresy. Tunstall, bishop London, already mentioned, led the way with his "injunction" to this end.—Having set forth in the preamble "that many children of iniquitie, maintayners of Luther's sect," "wandring from the way of truth and the catholike fayth, craftily have translated the New Testament into our English tongue, intermedling therewith many hereticall articles and erroneous opinions, pernicious and offensive, seducing the simple people, attempting by their perverse interpretations to prophanate the maiestie of the scripture, which have hitherto remained undefiled," it proceeds, that "many books of the same imprinted, some with glosses, and some without, containing in the English tongue that pestiferous and most pernicious poyson, are dispersed throughout all our diocesse of London in great number, which without doubt will contaminate and infect the flocke committed to us," "to the grievous perill and danger of their soules, and the offence of God's divine maiestie," and ends with a requirement to deliver up all such copies "within thirtie days to our Vicar generall under pain of excommunication and incurring the suspicion of heresie."

In February, 1527, Sebastian Harris, curate of Kensington, was proceeded against for this offence. But the bishop, impatient of such a snail-paced process, attempted the wholesale destruction of them by a stratagem in which, as is well known, he singularly outwitted himself. He deputed Packington, a merchant and an acquaintance of Tyndale, to buy up for him all the copies of the latter Testament. "The bishop thinking that he had God by the too, when in dede he had (as after he thought) the devil by the fiste, said, gentle maister Packyngton, do your diligence, and get them, and with al my hart I will paye for them, whatsoever thei cost you, for the bokes are erronious and naughte, and I entend surely to destroy them all, and to burne them at Paules Crosse.—Tyndale sold him the books, saying, I shal gett moneye of hym for these bokes, to bryng myself out of debt, and the whole world shal cry out upon the burning of Goddes worde. And the overplus of the money that shal remain to me, shal make me more studious to correct the sayd New Testament, and so newly to imprint the same. And so forwarde went the bargain, the byshop had the bokes, Packyngton the thankes, and Tyndale had the money." Afterwards, more New Testaments came thick and threefold into England. Sir Thomas More questioned George Constantine, a prisoner for heresy, how Tyndale and his friends were supported; and he frankly told the lord chancellor, "It is the bishop of London that hath holpen vs, for he hath bestowed emonge vs a great deale of moneye in Newe Testaments to burne them, and that hath been and yet is our onely succour and comfort." The destruction of these books, erroneously given by lord Herbert as on the 4th of May 1530, took place in 1528.

The Cities of Egypt.

From Buckingham's Lectures

ALEXANDRIA.

This is the principal seaport of Egypt, and derived its name from Alexander. The present extent of its ruins is over 15 miles in length—about twice the extent of the city of London. The habitable part of the present city of Alexandria is only about 4 or 5 miles, and the aspect is miserable in the extreme. In approaching it, the buildings present a very monotonous appearance, and the present town is but the shadow of its former splendor. The population amounts to about 150,000 people, composed of all varieties of the human race—Greeks, Turks, Germans, Italians, Spaniards, Portuguese, &c. &c. and the combined appearance of this place is that of a world in miniature. The sole occupation of the people is commerce; and it has extended itself to England, to America, and even round the Cape of Good hope. The population appears to be about equally divided between Europeans and Asiatics, and the singular amalgamation of costume is worthy of remark. Here may be seen a man arrayed in the flowing garments of the Turk, with the great square-toed shoes of the Spaniard, adorned with monstrous silver buckles, while he would surmount this oriental garb with the chapeau of the Frenchman, and the gold-headed cane of the English physician: thus mingling, without regard to fashion or appearance, every variety of costume in one unmeaning combination.

ROSETTA AND DAMIETTA.

These two towns stand, one upon the east, and the other on the western arm of the Nile. They were never extensive in size, and still retain about their original appearance. Coming upon Rosetta from the desert, the appearance is strikingly beautiful and reviving. Rising from amid the palm trees which surround the town, the spires and minarets, and domes, and dwellings present an appearance truly enchanting; and the interior of the town is quite as agreeable as appearances indicate from without. A wharf of 500 feet in width extends along the water side, and is continually covered with bales and boxes of merchandize, and presents as busy an aspect as the wharves of New-York.

One is struck with the fidelity with which the pictures of Oriental manners and scenery are depicted in the stories of the Arabian Night's Entertainment; and although generally regarded in the light of fabulous and wild tales, as undoubtedly the incidents themselves are, yet still the true delineation of character and scenery becomes evident to the traveler, whether in Rosetta, Damascus, Cairo, Aleppo, or wherever he may turn himself in this portion of the world. Rosetta is strictly a commercial town, and literature and science are almost wholly unknown. Passing from thence to Damietta, we find affairs in rather a different posture. Here the French had a garrison in the time of the crusades, and still traces may be discovered of the influence of their national economy. Here are to be found civil institutions, courts of justice, &c. The civil governor is elected by the people, and literature and science have some part in the occupations of the people. Wherever Europeans have been scattered throughout the Oriental world, there may still be found traces of their civil government.

CITY OF GRAND CAIRO.

This city, which has been surnamed the Grand, as well on account of its size as its magnificence, is situated about 100 miles from the sea, on the left bank of the Nile, a commanding position, on an elevated site, and overhung with immense ledges of rocks. The area of this city is about three-fourths the extent of the city of London. The streets are narrow: but there are many squares of great extent and beauty; but as to plan, Cairo has none; and one looking down upon the city from a height, perceives a labyrinth of winding streets, the eye not being able to follow their circuitous course. On the whole, Cairo is a magnificent city, and is not altogether undeserving of the title which has been bestowed upon it of the Mother of the World. Among the public squares, the place of Ezbekeeah is deserving of notice. This is the place where the Mamalukes are trained to ride, and may be seen at the age of 7 or 8, mounting their horses. This square has one peculiarity which strikes the stranger with surprise. One day it may be seen enlivened with tents and soldiers, and groups of children sporting about the grass; while on the following day the whole plane may be seen covered with water, bearing upon its surface hundreds of beautiful gondolas. The extent of this enclosure is 500 feet long, and more than half that amount in width, and the effect of these boats in the evening, illuminated with thousands of variegated lamps, is truly enchanting.—*N. Y. Evangelist.*

The Necromancy of Machinery.

We make the following beautiful extract from governor Everett's recent address before the Massachusetts Charitable Association:—

"It is not yet, I believe, more than two or three centuries since the only mode of spinning known was by the rock and spindle.—The simple spinning-wheel, moved by the hand, and which was thought, in the times of our grand-parents, to show a graceful form and a well turned arm to nearly as much advantage as a harp at the present day, and to make a music almost as cheerful, is at once an obsolete and a modern invention. The Greeks and Romans are said to have been unacquainted with the spinning-wheel. The monarch's heavy purple and the nymph's airy tissue were alike manufactured by twirling the distaff, and drawing out a thread with the fingers;—and no improvement was made on this tedious process in Great Britain, before the 15th century. It is evident that much more labor must have been requisite, with this rude machinery, to supply the indispensable article of clothing, than with the modern improvements. The introduction of the spinning-wheel produced a great economy of this labor; but the introduction of the spinning and weaving machinery of the last century, has pushed this economy to an extent, at which it is in vain to attempt to calculate it. This economy operates, first, to multiply the comforts of the existing population, and then, by a necessary consequence, to increase the population capable of subsisting in a given circuit. Yes, the man who, in the infancy of the arts, invented the saw or the plane, the grindstone, the vice or the hand mill; and those who, in later periods, have contributed to the wonderful system of modern machinery, are entitled to rank high among the benefactors of mankind,—the fathers of civilization,—the creators I had almost said of nations. No, it is not the fabulous wand of the enchanter, it is the weaver's beam, and instruments like it, which call thousands and tens of thousands into being. Mind, acting through the useful arts, is the vital principle of modern civilized society. The mechanician, not the magician, is now the master of life. He kindles the fires of his steam engine,—the rivers, the lakes, the ocean, are covered with flying vessels; mighty chain pumps descend, clanking and groaning, to the deepest abysses of the coal mine, and rid them of their deluging waters; and spindles and looms ply their task as if instinct with life. It is the necromancy of the creative machinist. In a moment a happy thought crosses his imagination, an improvement is conceived. Some tedious process can be superseded by a chemical application, as in the modern art of bleaching.—Some necessary result can be attained in half the time, by a new mechanical contrivance;—another wheel—a ratchet—a screw will effect the object; he tries a few experiments; it will succeed; it is done. He stamps his foot, and a hundred thousand men start into being; not like those which sprang from the fabled dragon's teeth, armed with the weapons of destruction, but furnished with every implement for the service and comfort of man."

Remarkable Private Library.

There is one private library in this country, exclusively American, which we would give a splendid Illinois farm to possess. It consists as we are told of upwards of seventy large quarto volumes, and all by the same author. That author came into public life before he was of lawful age, and has been in public life ever since. He has traveled in many countries and speaks many languages. He has held high stations abroad and the most exalted at home. He has formed acquaintance with the most illustrious scholars and statesmen of Europe for the last half century—and with all the affairs and men of his own country, in his knowledge he is most familiar. From the moment of his first entrance into public life, until the present time, he has kept a written record of the events of each day of his life; and the whole of his "life and times" now extends, as above mentioned, to more than seventy huge quarto volumes. Need we name the author? None can mistake the man. The able, the fearless, the learned, the eloquent, the dauntless JOHN QUINCY ADAMS. No other American would have performed such a labor—no one else could have done it as he has done it. What a rich inheritance will that work be for the future historian, the politician, the antiquary! We should like much to look into it even now. What a mass of matter! Political and philosophical—historical and biographical—literature and diplomacy—traveling diaries and cabinet colloquies—lectures upon rhetoric, and treatises upon weights and measures—ballads, lyrics, and anti-masonry! what a compound! and alas! how many poor fellows, dead and living, would find themselves metaphorically *flayed*, could they but run over some of the pages of the seventy volumes.—*N. Y. Commercial.*

A Legislative Hogstye.

The Washington correspondent of the Baltimore Commercial Transcript, the most graphic and vivid of the tribe, says that after the adjournment of the house of representatives on Monday—

"I went on the floor, and I wish you could only see the state of the whole hall—a hog-pen is actually a drawing-room compared with its abominable condition. The beautiful straw-colored matting, which at the beginning of the session, was so much admired for its neatness and coolness, is now in such a plight that not all the soap and scrubbing brushes in christendom would make it fit for a peasant's hut. Its whole extent is covered with a disgusting compound of tobacco juice, wafers and sand, making it so slippery as to endanger the necks of those walking hastily on it. In fact, I have observed for the last two weeks that the boys in attendance, whenever going down the main aisle in a hurry, would always secure their feeting by sliding over the unstable surface! The marble vases of the columns too, once of a Paris whiteness, are now streaked with the same brown liquid; while in the interstices of their fine sculptured work are lodged sundry enormous *quids*, thrown there by these legislative Goths! It is utter desecration!

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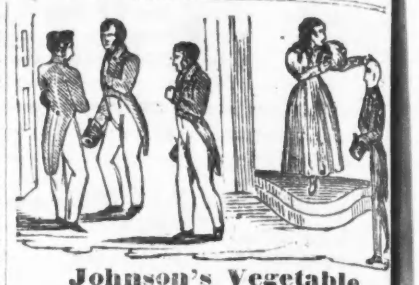

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☞ All Letters and Communications, POSTAGE PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.